

The Anti-Slavery Bugle.

SALEM, OHIO, OCTOBER 28, 1858.

My dear friend, I have the honor to acknowledge the receipt of your letter of the 25th inst. and in reply to inform you that the same has been forwarded to the proper authorities. With great regard, your friend,

GERRIT SMITH.

MINUTES AND PROCEEDINGS OF THE OHIO YEARLY MEETING OF FRIENDS OF HUMAN PROGRESS.

The meeting of the Friends of Human Progress of Ohio, commenced at the Baptist Meeting House, at Fairmount, Oct. 2, 1858, at 11 o'clock.

After a time of silence, remarks of a general character, on the nature of reformation and the relations of our association thereto, were made by Isaac Trecoott, Naylor Webster, Joanna Webster, Thomas Brown and Samuel Myers.

The following Friends were appointed to bring business before the association, viz: Sarah Garrison, Rachel Whitney, Frances Ellen Watkins, Dr. Brooks, Sarah Mendenhall, Samuel Myers and Wm. Griffith.

Either Harris and Isaac Trecoott were appointed Clerks for the ensuing year.

During the absence of the Business Committee to prepare business, the meeting was entertained by Mr. Parden, of Worcester, in an address in proof to be the duty of all voters to go to the ballot box and vote the Republican ticket. The argument of Mr. Parden was replied to by Isaac Trecoott.

Adjourned till evening.

EVENING SESSION.—The meeting was addressed by Frances Ellen Watkins upon the subject of slavery, in a most eloquent and thrilling speech, and was followed by Reuben Irwin, I. Trecoott, T. Brown and E. Hillis.

Adjourned till 10 o'clock, Sunday morning.

SUNDAY MORNING SESSION.—An epistle was received from Pennsylvania Yearly Meeting of Progressive Friends.

On motion, the Clerks were appointed to correspond with them, and such other associations of similar character as may be deemed best.

The Business Committee reported a series of resolutions, among which, the following were adopted, after discussion during the forenoon and afternoon, by Samuel Myers, Joanna Webster, Elwood Patterson, Mr. Heacock, Naylor Webster, Isaac Trecoott, Dr. Brooks, Zenas Edwards, Enos Hillis, John Holliday, Frances Ellen Watkins, Sarah Garrison and Lewis Morgan, before a deeply attentive meeting of as many as could crowd in, and around the house, so as to hear the speakers.

Resolved, That we find it our duty to labor for the overthrow of chattel slavery, not on account of its accident or convenience, but because of the inevitable demonstration it produces upon master as well as slave, and throughout the whole of human society since its influence is omnipresent.

Whereas, In the nature and constitution of man, there is a deeply central religious element, and whereas, this vital element of our nature has been seized upon by those in power to shackle the mortal mind, by making it bow to external authority, and enervating it by external obstacles, therefore,

Resolved, That no Koran, Book of Mormon, Zenda Vesta, Veda, Shaster, Jewish or Christian scriptures, shall be used to us, which shall bind us to a blind faith in their regulations; and, we will acknowledge no authority but truth, which existed before any sacred book was made, and will exist after all such books are forgotten.

Resolved, That the religious element of mankind has long been misdirected by sectarian creeds and ecclesiastical organizations, and that it is dwarfed by bigotry on the one hand, and well nigh crushed out by skepticism on the other, and that the only panacea is the cultivation of the spiritual and reverential faculties in connection with the moral and intellectual.

Resolved, That no one of the great moral questions which agitate mankind, can be carried to a successful issue unless combined with temperance.

Resolved, That in no way can we more effectively labor for the overthrow of slavery, either woman or chattel slavery, than by seeking to unfold our nature, whereby we shall become individually free, not only from the shackles imposed by religious organizations, legal enactments, party or personal prejudices, fashion or custom, but the slavery of appetite, the use of tobacco, and all the vices and evils of food and drink.

Resolved, That we will with joy and great satisfaction, act in the territory of Kansas, to protect married women in their property, equal with their husbands, as a step taken which should claim the attention of every reformer.

Resolved, That War is immoral, Anti-Christian, and a disgrace to any civilized nation.

Resolved, That capital punishment, or State Murder, is a relic of the dark ages and ought to be abolished.

Song by Miss Rockhill.

EVENING SESSION.—This session was devoted to general discussion, and individual experiences in reform, and the general moral and religious topics of the day.

Then adjourned till 10 o'clock, tomorrow (Monday) morning.

MORNING SESSION.—An eloquent extract was read from one of Theodore Parker's sermons. Lewis Morgan, Enos Hillis, Isaac Trecoott, Sarah Garrison and Rachel Harris were appointed to make the necessary arrangements for the next Yearly Meeting, and attend to such matters as the association might require during that time.

The following committee was appointed to take into consideration, the propriety of building a Meeting House large enough to accommodate the yearly meetings of this association, and other reform conventions, and if the amount can be raised by progress with the prosecution of the work so far as advisable, viz: Lewis Morgan, Dr. Brooks, Enos Hillis, Zenas Edwards, Samuel Myers, Isaac Trecoott, Cornelius Whitcomb, David Galbreath, Elijah Whitney, William Griffith, Clark Trecoott, Rigway Haines, Naylor Webster and William Griffith.

Then adjourned to meet next year at the call of the Committee.

ESTHER HARRIS, ISAAC TRECOOTT, Clerks.

One of the severest criticisms ever pronounced on an author is that pronounced by the Atlantic Monthly on Col. Fuller. "If he will persist in referring the part of a woman," says the Atlantic, referring to the letters of Belle Brittain, "let him bear in mind that to be commonly is not necessarily to be wisely, and that it does not follow that one writes like a lady because he does not write like a gentleman." That is capital.

A CITIZEN OF INDIANA KIDNAPPED.

In July last, Horace Bell, residing in Indiana, with some assistance, released his fatherland leath-

er from the Brandenburg, Ky. jail where they were confined on the charge of running off negroes. On Saturday last, the 23d inst. Horace Bell was seized on the fair grounds at New Albany by a company of Kentuckians, taken to Brandenburg and confined in jail. The Kentuckians represented themselves as officers but had no legal authority for the arrest. The telegraph reports that the New Albanians are tremendously excited.

The fire bells were rung. A large meeting was held on Saturday evening. One hundred people chartered the ferry boat Empire, and left for Brandenburg with the avowed purpose of rescuing Bell. An express was sent from Louisville to Brandenburg to place citizens on the ground against any hostile expedition. Governor Willard has promised a requisition on the Governor of Kentucky, for the men who captured Bell.

LATER.—New Albany, Oct. 25.—The expedition didn't go to Brandenburg yesterday. Talk of going to-day. A meeting has been called for to denounce the proceedings of the officers capturing Bell.

This is the second case of kidnapping a white man at New Albany by Kentuckians. Poor Fairbanks, now suffering his twenty years' imprisonment, to which he was condemned in the Kentucky penitentiary was kidnapped at New Albany at mid-day of a Sunday and without any shadow of authority, taken to Louisville, tried and sentenced to twenty years' hard labor at Frankfort. His offense was alleged to be the same as that laid to the charge of this Bell. No movement was ever made by the authorities of Indiana to protect this citizen, kidnapped on his soil, or to prevent the repetition of similar outrages, by demanding the kidnappers for punishment. Those villainous fellows can kidnap anti-slavery men in Indiana with impunity have been emboldened to repeat the indignity upon the state and carry off Horace Bell to a Kentucky jail. Such is the value of our glorious Union, for the protection of personal liberty!

Had any foreign nation thus insulted any State sovereignty and outraged the rights of a citizen, we should have been plunged at once into all the horrors of war. But our Union with its sacred borders gives them the privilege of kidnapping and imprisoning citizens of non-slaveholding states with impunity, provided they are charged with being opposed to the cherished national policy.

The telegraph subsequently reported that on the 23d the New Albany expedition had arrived for the rescue of Horace Bell left for Brandenburg and Ellettsburgh Island whither Bell had been transported. It is also reported that a body of Kentuckians were at the same time concentrating with a view of meeting and repelling the men from Indiana.

Miss Frances Ellen Watkins—Miss Watkins has been lecturing in various places South and West of Salem since the Anniversary with great acceptance to the people.

At the last meeting of the Executive Committee of the Western Anti-Slavery Society, the following resolution was unanimously adopted:

Resolved, That we will with great satisfaction, the labors of Frances Ellen Watkins in Ohio, and desire that she may continue her labors with us, and we request her to act as agent for the A. S. Bugle.

Miss Watkins will act as agent for the Anti-Slavery Bugle receiving subscribers and subscription money for the same.

We have received from the office of the American Abolition Society a tract entitled "Slavery Limitation Abandoned in theory and practice, by the defenders of the Crittenden-Compromise" being the Annual Report of the American Abolition Society, it exhibits the consequences of all compromising policies with the Slave power, and portrays the steady retreat of the compromise party before the encroachments of that Power.

MISS WATKINS AT NEW LISBON.—New Lisbon, Oct. 25, 1858.

BRO. MARIE.—Our town was favored, according to previous notice, with a visit on Friday and Saturday evenings of last week by Miss Watkins. On both evenings she lectured to a well filled house—and that too in the Methodist Episcopal Church of attentive and interested listeners. She doubtless made a most favorable impression on all who had the pleasure of listening to her, as I have seen no one yet who has not expressed feelings of decided approbation to most or all she uttered against slavery. Her earnest and telling manner of speaking challenges the respect of every one who comes within the reach of her voice.

We don't expect to perform great things here against slavery, for there is too much conservatism for humanity to make "much" impression, which will show immediate fruits of repentance or enlightenment; but the lesson is at work. Never before, that I can recollect, could the M. E. Church be had to hold an anti-slavery lecture in the character Miss Watkins favored us with. And she, only a woman, secured large and quite as attentive audiences as any of our most popular ministers here can possibly gather together. Our women turned out pretty largely to hear her, and I doubt not they sympathized with all she said. If the women once get right, and to moving, you may be sure it will not be without its influence upon the man. There is much for anti-slavery to do here, but few of us do anything, and none of us consistently—at least we think so—in the cause of the bondman before the people. But we can agitate a hydra—none are so insignificant as to be powerless for the right. We have plenty of bogus anti-slavery among us, the popular sort that can run with the crowd, calling itself democrat and republican, but will shake the dry leaves not only here, but all over the country. There is enough anti-slavery favor in the nation to shake it from center to circumference, if it was only put into active force; because it is based on truth, and truth only needs to be seen by all who possess human hearts to force a surrender on their part.

On Sunday Miss Watkins had a very good audience at Cool Spring meeting house, and talked to much acceptance to the people there. We hope she may make it convenient to make New Lisbon another visit; and I am fully satisfied if she does that she will have still larger audiences.—Bro. Marice, show the Bugle as loud as you can, for I am sure that the man's heart would be wounded, tender and looser in the people's ears until the jericho walls of slavery are penetrated in the dust.

Governor Chase and Ex-Governor Corwin are in Illinois electioneering for Lincoln.

ONCE MORE IN THE WEST.

DEAR FRIENDS:—On the 12th day of September, I left Boston for the west. My first meeting was in Cherry Valley, Ashtabula county, O., Sunday, the 15th inst. The day was clear, warm, and beautiful. The friends from Wayne, New Lyme, West Andover and Dorset were there, with the Cherry Valley people, quite as large a collection of the true friends of the slave, as is often seen together on an ordinary occasion; every place completely filled, while the pleasantness of the day enabled a large number to be comfortably accommodated in carriages, and hear through the open windows with ease and comfort. It was to me a day of much interest. One feature of my lecture was, the present movement in Massachusetts to screen the personal freedom of the fugitive, upon the soil of Massachusetts. I have in every place thus far made it a point to place this subject as clearly and strongly before the people as possible; I intend so to do in every place. So far as I can judge, this is the great point of interest in the minds of all who have heard of the subject during my present tour. It is, in fact, so reasonable, and so practical that some find heart to oppose it, while all honest men find it with joy. A number of persons agreed to put petitions in motion in the towns represented in the meeting and send them on to Columbus this winter. I spent about two weeks in Ashtabula county, lecturing nearly every evening. In New Lyme on Sunday, 25th inst., we had another large meeting of much interest. In coming out from Ohio, to Wayne county, Michigan, I had the misfortune to lose my wallet containing nearly all my money (\$80.) I missed it just as I was going in a funeral of a beautiful young girl who had died of consumption. She was deeply imbued with the spirit of reform, and died calm and happy. I spoke each word as it came to me and felt exceedingly happy to see in the tearful eyes, and animated countenances of the large audience a response to the truth I was uttering. This was in Farmington. On the next day (Monday) I spoke in the Union House in Livonia, and had a large and interesting meeting. The friends learning my loss promptly took measures to help me out. On Monday—country to all expectation—I found the wallet with every dollar safe. It was dropped on the plank six miles out of Detroit on the way to Farmington. I had, however, made arrangements for several meetings in that neighborhood, supposing I should be detained at least a week in making the proper efforts to recover my loss. I was therefore detained a week longer in Wayne county, than I had intended. But I hope no damage came to the cause as my meetings were well attended and much interest seemed to be excited. I am now in Livonia and shall hold a few meetings here, and at Lyons and Grand Rapids, and then cross the lake to Milwaukee and work my way into Illinois.

I greatly hope that the friends of the slave in the Northern States, in all the towns will make earnest efforts to circulate and get as unanimously signed as possible, petitions asking for a law securing to every slave who shall come upon Northern soil entire freedom from the man hunters either of the North or the South.

I know that the leaders in the Republican party fear and dread this measure exceedingly. They know that a great many in their party are honest men and will go for such a measure, and they know quite as well that many others are hypocrites and exceedingly pro-slavery; and that division will be the result.

By all means let these petitions go on and as the old proverb saw in his dream, they will be as the "Barley" had tumbling into the camp of the Midianites.

I find money exceedingly scarce in the west. This will make it difficult to procure subscribers for the anti-slavery papers, yet I shall do what I can and hope not to be wholly unsuccessful.

Yours truly, A. F. FOSB.

LYONS, Oct. 15th, 1858.

PIETY AT CHARLESTON.

CHARLESTON, Oct. 15th 1858.

Mr. Editor: Having made arrangements a few days ago with Miss Watkins, to come to Charleston and lecture on slavery; I wrote and sent a note to the minister of the Methodist Episcopal Church which he received, and, as I supposed, read to his audience; but greatly to my surprise on the evening of the meeting, there were but few in attendance, and I was informed that the notice was not read. This is the second time that this clerical brother has refused to read the notice of an anti-slavery meeting. Why he declined, I know not, unless he was afraid it might draw the attention of his hearers to the Jew-tradition and oppressed of my race, whose sufferings are in part, inflicted by the Church of which he is a minister, and whose agonizing cries go up from the very altar in which he stands, as a stench in the nostrils of the Almighty. And yet brother Kingsbury is not only silent on this subject himself, but refuses to publish to his audience that the slave has an advocate in the person of one of the oppressed slaves; still, he makes long prayers and a loud profession of Christianity.

Think of a professed Christian refusing to do what common courtesy requires at his hand, and yet this is a fair specimen of the Christianity of Charleston concentrated in the ministerial head—How long will such Christianity prevail? How long shall that passage of scripture that says "deeper darkness to light, because their deeds are evil," be justly applied to the professed Christians of Charleston? How long must the religion of Jesus Christ struggle under the weight of such incongruous forms and organizations? The day, however, has come friends in Charleston who are to be found chiefly among the so called "ladies." By their assistance we hope, some day, to be able to give better tidings of Charleston.

Yours Respectfully,

W. J. WHIPPLE.

THE BAPTIST FAIR FIGHT THAT TOOK PLACE IN CANADA BETWEEN HEEHAN AND MURPHY IS THIS DESCRIBED.

The first round was a terrible fight, lasting seven minutes, Heehan throwing Murphy and drawing the first blood. Second round—Murphy thrown. Third—Heehan thrown. Fourth—Both weak, Murphy knocked square down by a blow on the under jaw from Heehan's right fifth, sixth, seventh, and eighth rounds—Heehan thrown. Ninth—Both fighting wildly and very much confused. They both fell, side by side. Tenth—Heehan down. Eleventh—Murphy very weak and confused. Twelfth—Heehan got alone. A terrible round. Heehan fell, faintly. Twelfth—Murphy, excited to the pitch, leaped two feet—failed to come to his feet. The battle was declared won by Murphy. Eleven rounds fought in twenty-two minutes. Both Heehan and

From the Ohio State Journal.

JERSEY, Oct. 13, 1858.

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beat his large drum manfully three times during	From the Evening Post
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the day 'to call the folks together,' and at four

SALEM, AUGUST 28th, 1868.

J. & C. Schilling

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